

778 king, Kudit, and during her father's reign assisted him by
 776 her very able administration of the northern province of the
 kingdom. She continued in this office until her death which
 took place during the reign of Kudit's successor, Aney. To
 [731] this shrine in times of severe drought, or on the occasion of
 [782] some other such public misfortune, comes the whole popu-
 lace of the district to dance and sing and pray before it, to
 offer its tithes of grain, and to slay and sacrifice a bull to the
 spirit of Nyala.

793. The Shilluk do not possess a priesthood in the sense of a
 782 body of men dedicated to offer sacrifice; sacrifice may be
 offered publicly by the king or the chief of a district, or
 privately by any individual. There are, however, individuals
 756 who claim to have supernatural powers, to be possessed by
 754 Nyikang and to be the interpreters of his wishes, to foretell
 the future, to read auguries, to heal the sick, to avert or to
 cause evil. These people are of two kinds, the *Ajwogo*—
 literally, the 'man of God'—and the *Jal yath*, the 'medicine
 756 man'. The ajwogo deals in white magic, that is, his works
 755 are, or are supposed to be, beneficial to the community or
 the individual on behalf of whom his services are solicited.
 For a fee of a sheep or a goat or a cow, according to his
 rapacity and the circumstances of his client, he will do his
 best to cure or to kill a sick person that he has been called
 in to attend. For he will cheerfully administer a potion con-
 cocted of ingredients the potentialities of which, either for
 good or ill, he hasn't the slightest idea; will indulge in
 • [757] blood-letting to an extent that would make an eighteenth-
 century leech blench with horror; and is not above perform-
 ing a surgical operation, despite his complete ignorance of
 anatomy and surgery, with a rusty piece of iron, or a spear
 head or some other such Shilluk equivalent of the scalpel
 and lancet. At Detwok a lovely, high-spirited cheerful girl
 was reduced to a physical wreck after her ordeal at the hands
 of one of these wretches. She became ill and was attended
 by the Sisters who thought that she should go to hospital.
 Her pagan parents refused to allow this, and instead called

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in an ajwogo to cure her. He diagnosed her illness, which actually was pneumonia, as an evil spirit inside her, and proceeded to release it by gouging a hole in her side with a broken and rusty scissors blade. It was due only to the care that the poor girl received from the indignant nuns that she was saved at all, and fully two months after her 'operation' she had not completely recovered the use of her limbs, and was reduced to crawling round the village on her hands and knees. 756 755

Fortunately, the people are coming to realize the good that proper medical treatment can do them. They are more willing to send to the local medical dispensary for assistance and, if necessary, to allow the Medical Assistant or us at the mission to send their sick into Malakal hospital. On this account the influence of the ajwogo as a general practitioner is being weakened and it will be greatly to the benefit of the Shilluk when it is destroyed altogether. 757 756 177

The other disciple of Nyikang, the jal yath, is a dabbler in black magic, a worker of evil. For a fee, he will undertake to bring about the death or the illness of an enemy, or an injury to his crops or cattle. Often enough the evil effects he does cause will be brought about by the old-fashioned method of poison, but to impress his client he will have recourse to the childish practice of making an image of the intended victim and sticking nails in it to demonstrate the pains he is to suffer, or causing it to waste away, when the sufferer's body will waste in a similar manner. The jal yath is undoubtedly greatly feared by the people and plays upon their fears to achieve his end. An instance of this occurred at Detwok some years ago. We employ a number of youths at the mission as gardeners, cowherds, kitchen and table boys, etc. One of this little community, the gardener, was the proud possessor of a wooden box in which he could keep his few possessions under lock and key. Since he was the only one thus blessed, the other boys used to entrust their savings to him, each keeping his modest sum, ranging from a few piastres to a pound or so, in a tobacco tin in the wooden box. One day it was discovered that the box had been opened 754 685 754 797 464 [278] [654]